Sūrah al-Qiyāmah[1670]

سُورَةُ القِيَامَةِ

Bismillāhir-Raḥmānir-Raḥeem

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

1. I swear by the Day of Resurrection

لَا أُقْسِمُ بِيَوْمِ الْقِيَامَةِ ﴿١﴾

2. And I swear by the reproaching soul[1671] [to the certainty of resurrection].

وَلَا أُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ﴿٢﴾

3. Does man think that We will not assemble his bones?

أَيَحْسَبُ الْإِنسَانُ أَلَّن نَّجْمَعَ عِظَامَهُ ﴿٣﴾

4. Yes. [We are] Able [even] to proportion his fingertips.

بَلَىٰ قَادِرِينَ عَلَىٰ أَن نُّسَوِّيَ بَنَانَهُ ﴿٤﴾

5. But man desires to continue in sin.[1672]

بَلْ يُرِيدُ الْإِنسَانُ لِيَفْجُرَ أَمَامَهُ ﴿٥﴾

6. He asks, "When is the Day of Resurrection?"

يَسْأَلُ أَيَّانَ يَوْمُ الْقِيَامَةِ ﴿٦﴾

7. So when vision is dazzled

فَإِذَا بَرِقَ الْبَصَرُ ﴿٧﴾

8. And the moon darkens

وَخَسَفَ الْقَمَرُ ﴿٨﴾

9. And the sun and the moon are joined,

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ﴿٩﴾

10. Man will say on that Day, "Where is the [place of] escape?"

يَقُولُ الْإِنسَانُ يَوْمَئِذٍ أَيْنَ الْمَفَرُّ ﴿١٠﴾

11. No! There is no refuge.

كَلَّا لَا وَزَرَ ﴿١١﴾

12. To your Lord, that Day, is the [place of] permanence.

إِلَىٰ رَبِّكَ يَوْمَئِذٍ الْمُسْتَقَرُّ ﴿١٢﴾

13. Man will be informed that Day of what he sent ahead[1673] and kept back.[1674]

يُنَبَّأُ الْإِنسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَأَخَّرَ ﴿١٣﴾

[1670] *Al-Qiyāmah*: The Resurrection.

[1671] i.e., that of the believer, which blames him when he falls into sin or error.

[1672] Literally, "to sin ahead of him." This refers to the disbeliever, who denies the Day of Account.

[1673] i.e., his deeds, which await him in the Hereafter.

[1674] i.e., that which he did not do or which he delayed.

14. Rather, man, against himself, will be a witness,[1675]

بَلِ ٱلْإِنسَٰنُ عَلَىٰ نَفْسِهِۦ بَصِيرَةٌ ﴿١٤﴾

15. Even if he presents his excuses.

وَلَوْ أَلْقَىٰ مَعَاذِيرَهُۥ ﴿١٥﴾

16. Move not your tongue with it, [O Muḥammad], to hasten with it [i.e., recitation of the Qur'ān].

لَا تُحَرِّكْ بِهِۦ لِسَانَكَ لِتَعْجَلَ بِهِۦٓ ﴿١٦﴾

17. Indeed, upon Us is its collection [in your heart] and [to make possible] its recitation.

إِنَّ عَلَيْنَا جَمْعَهُۥ وَقُرْءَانَهُۥ ﴿١٧﴾

18. So when We have recited it [through Gabriel], then follow its recitation.

فَإِذَا قَرَأْنَٰهُ فَٱتَّبِعْ قُرْءَانَهُۥ ﴿١٨﴾

19. Then upon Us is its clarification [to you].

ثُمَّ إِنَّ عَلَيْنَا بَيَانَهُۥ ﴿١٩﴾

20. No! But you [i.e., mankind] love the immediate

كَلَّا بَلْ تُحِبُّونَ ٱلْعَاجِلَةَ ﴿٢٠﴾

21. And leave [i.e., neglect] the Hereafter.

وَتَذَرُونَ ٱلْءَاخِرَةَ ﴿٢١﴾

22. [Some] faces, that Day, will be radiant,

وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾

23. Looking at their Lord.[1676]

إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

24. And [some] faces, that Day, will be contorted,

وَوُجُوهٌ يَوْمَئِذٍۭ بَاسِرَةٌ ﴿٢٤﴾

25. Expecting that there will be done to them [something] backbreaking.

تَظُنُّ أَن يُفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾

26. No! When it [i.e., the soul] has reached the collar bones[1677]

كَلَّآ إِذَا بَلَغَتِ ٱلتَّرَاقِىَ ﴿٢٦﴾

27. And it is said, "Who will cure [him]?"

وَقِيلَ مَنْ ۜ رَاقٍ ﴿٢٧﴾

[1675] As described in 36:65 and 41:20-23.

[1676] The people of Paradise will actually see their Creator in the Hereafter.

[1677] At the time it is about to leave the body when one is on the verge of death.

28. And he [i.e., the dying one] is certain that it is the [time of] separation

وَظَنَّ أَنَّهُ ٱلْفِرَاقُ ﴿٢٨﴾

29. And the leg is wound about the leg,[1678]

وَٱلْتَفَّتِ ٱلسَّاقُ بِٱلسَّاقِ ﴿٢٩﴾

30. To your Lord, that Day, will be the procession.[1679]

إِلَىٰ رَبِّكَ يَوْمَئِذٍ ٱلْمَسَاقُ ﴿٣٠﴾

31. And he [i.e., the disbeliever] had not believed, nor had he prayed.

فَلَا صَدَّقَ وَلَا صَلَّىٰ ﴿٣١﴾

32. But [instead], he denied and turned away.

وَلَٰكِن كَذَّبَ وَتَوَلَّىٰ ﴿٣٢﴾

33. And then he went to his people, swaggering [in pride].

ثُمَّ ذَهَبَ إِلَىٰٓ أَهْلِهِۦ يَتَمَطَّىٰٓ ﴿٣٣﴾

34. Woe to you, and woe!

أَوْلَىٰ لَكَ فَأَوْلَىٰ ﴿٣٤﴾

35. Then woe to you, and woe!

ثُمَّ أَوْلَىٰ لَكَ فَأَوْلَىٰٓ ﴿٣٥﴾

36. Does man think that he will be left neglected?[1680]

أَيَحْسَبُ ٱلْإِنسَٰنُ أَن يُتْرَكَ سُدًى ﴿٣٦﴾

37. Had he not been a sperm from semen emitted?

أَلَمْ يَكُ نُطْفَةً مِّن مَّنِىٍّ يُمْنَىٰ ﴿٣٧﴾

38. Then he was a clinging clot, and [Allāh] created [his form] and proportioned [him]

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوَّىٰ ﴿٣٨﴾

39. And made of him two mates, the male and the female.

فَجَعَلَ مِنْهُ ٱلزَّوْجَيْنِ ٱلذَّكَرَ وَٱلْأُنثَىٰٓ ﴿٣٩﴾

40. Is not that [Creator] Able to give life to the dead?

أَلَيْسَ ذَٰلِكَ بِقَٰدِرٍ عَلَىٰٓ أَن يُحْۦِۦَ ٱلْمَوْتَىٰ ﴿٤٠﴾

1678 From the difficulties the person faces at death or his sudden awareness of the realities of both this world and the Hereafter. It may also refer to his shrouding after death.

1679 Literally, "driving" or "herding" or "the place to which one is driven."

1680 i.e., to no end, without responsibility, or without being returned to the Creator for judgement.